THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

No. 29, Vol. XXXIII. Tuesday, July 18, 1871. Price One Penny.

CONCERNING THE GATHERING.

[CONCLUDED FROM PAGE 327.]

If fifty Saints would have little or no influence upon the ways of the fifty thousand people around them, it would be likely that the fifty thousand would have some influence upon the fifty, or at least upon their families. The children would be brought up amid the traditions, the unbelief, the wickedness, the corruptions, the degradation of Babylon, and it would be indeed a marvel if children were not more or less tainted by such surroundings, for scarcely could it be helped, and it could not reasonably be expected otherwise than that many of them would be drawn aside to partake, to a greater or less extent, of the unbelief, the vices and the abominations by which they were surrounded. Moreover, as the children of the scattered Saints grew up to manhood and womanhood, they, like others, would naturally desire to marry, and the result too often would be that they would marry out of the Church, which is the next thing to apostacy, not always in intention, but frequently in effect, as not much peace, happiness, or blessing could be reasonably expected upon such unions, for they are not in accordance with the mind of God, as we understand it, as the Scripture says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Thus, by the Saints remaining scattered in Babylon, they, and especially their posterity, are subject more or less to the evil influences that prevail in Babylon, while the influence of Saints thus scattered, in contributing towards building up the kingdom of God, preparing a people to live and reign with Jesus Christ, and causing truth and righteousness to prevail, and the will of God to be done on earth as it is in heaven, is very small and insignificant indeed.

But let the principle of the gathering come in here, and be faithfully and energetically carried out, and we soon see the wonderful utility and

wisdom of that principle. If all the Latter-day Saints in the world were scattered among the various nations, their influence would be trifling, they would be scarcely known. But see the influence the Saints gathered together in Utah have. The Congress of the United States takes them into grave consideration. They are ever and anon the subject of extensive comment by the various newspapers and other periodicals of the day. Statesmen and literary men and other persons of note find it advisable to make a journey to Salt Lake, in order to "see the 'Mormons' at home," and learn, if possible, the secret of their power, their union, their success, materially, morally, religiously. Some "who go to scoff, remain to pray." Others, also of a frank and candid disposition, find their prejudices give way, and they freely acknowledge that the "Mormons" are a very different and a very superior people to what they have been represented by many persons to be, that there is a potent and invaluable something about them not easily accounted for.

Let ten thousand European Saints, now scattered by fifties and twenties and twos and threes in hundreds of different cities, towns, and villages, be gathered to Zion. What a difference immediately in the amount, the strength, the extent of their influence! Ten thousand Saints, now living in Europe without influence, would, if gathered to Utah, constitute a respectable county, with many towns and settlements. They could create a condition of society just as good as they knew how, and it could hardly fail to be much superior to any that is found in Babylon, because it would be composed of a better average of men and women, and would be organized, in many respects, more in accordance with the Gospel and the laws of God. Children born and reared in such a community could reasonably be expected to be of a superior class to those brought up in the midst of the corrupt and degrading manners, customs, and scenes of Babylon. A people so gathered and organized could grow in obedience, in purity, in honesty, could sanctify themselves before the Lord, could much more effectively build up the kingdom of God, could more rapidly and effectually become a peculiar people, holy unto the Lord, and could accomplish much more towards causing the will of God to be done upon the earth as it is in heaven, than they could while scattered among the wicked nations. The Saints, while scattered among the nations, are a comparatively helpless and hopeless minority. But when they are gathered together as one people in one place, they are the majority, and the majority everywhere pretty effectually controls matters. It is a great thing for a majority of the people to be for the Lord and for truth and righteousness in any place, and this desirable consummation the gathering does really bring about, with all its many undeniable advantages, leaving the unbelieving nations to wallow in their own corruption and ripen for the judgments of God.

Many of the Saints will say, "Yes, we are aware of the many advantages of the gathering, but how is it to be brought about in our individual cases?" That is an individual question and would require so many individual answers for the respective cases. A few general remarks must suffice here. The first thing is a good stout resolution, a firm determination to gather at the first reasonably fair opportunity. The next thing is to lay the matter before the Lord, in faith, asking him to bless all exertions for the bringing about of the result desired, keeping the subject constantly before him, making it the great object of careful thought and earnest endeavor, losing no opportunity of laying something by to help on that result. If a Saint has friends in Zion, he can not be blamed for accepting assistance from them, or assistance from any source which the Lord in his good providence may bring near, accepting not abjectly nor slavishly, but as coming from his hand, and with a determination to repay at the earliest opportunity.

It is a good thing to be ready for an answer to our prayers for the fulfilment of our wishes. There have been cases where people have desired a certain consummation, and the Lord has prepared the way for it so speedily,

so suddenly, so unexpectedly, that it has taken them unawares and they have not been ready for the blessing when it has come. In the matter of emigration this has occurred. The Lord has opened the way for some people in such an unexpected manner that they have been so taken by surprise as to be not at all ready to receive the blessing when it has come. This reminds us of the Scripture, "Be ye also ready, for in such an hour as ye think not," etc.

There may be a few, who, from various reasons, are in no wise anxious to gather, some because they are comfortably situated in regard to this world's goods, others because they shrink from encountering the labors of establishing a community. If the Lord had called on the rich and the well-to-do to build up his kingdom, it would never have been built up, for they would have hated to give up their comfortable homes to go forth to establish Zion. He knew this and did not call such characters. But in regard to shrinking from encountering the labors and difficulties of establishing Zion, it should be remembered that the path of duty is the path of safety and of blessing, and that there is truth in the old saying—"No cross no crown." J. J.

APOSTACY AND TREASON.

[CONCLUDED FROM PAGE 439.]

The Lamanites pursued Teancum until they drew near the city of Bountiful, when they were met by Lehi and a small army who had been left in charge of that city. When they saw him marching down towards them, they turned and fled, thinking they could not regain their own city before he overtook them, for they were considerably wearied with their march. They had no idea that Moroni had made an attack upon their city, and all they feared was Lehi and his men. Moroni had arranged his plans most excellently, and the Lamanites were thoroughly entrapped.

It was not Lehi's policy to overtake the Lamanites before they met Moroni and his army, which they did before they had marched very far. Surrounded on all sides by Nephites, and thoroughly tired by their long march, they were not in a position to resist the onslaught which was made upon them; but they fought with fierce courage. Jacob, their leader, was killed, as well as many more. The Nephites also suffered; Moroni was wounded and many others were killed. A large number of the Lamanites surrendered unconditionally, and those who resisted were taken and bound, deprived of their weapons and were marched back to the city of Bountiful, of which Lehi had held command. These captives were guarded while they buried their own dead and the dead of the Nephites; and they were also put to work fortifying the city Bountiful. This was Moroni's policy, for they were so numerous that it was not easy to guard them in any other way.

At the close of that year Ammoron sent a request unto Moroni for an exchange of prisoners. The proposition pleased Moroni, for it was quite a burden feeding his prisoners, and he desired the provisions with which he fed them for the support of his own people; and he also wished to add to the strength of his army. Among the prisoners taken by the Lamanites were many women and children, while the prisoners that the Nephites had were all men. So in answering Ammoron, Moroni proffered to exchange on one condition only, namely, for every Lamanite prisoner that he had to receive in exchange a man, his wife and his children. At the same time he wrote a very severe letter to Ammoron, in which he charged him with having sought to murder the Nephites and destroy them, while they, the Nephites, had only sought to defend themselves. He also wrote to him concerning the justice of God, and the sword of his almighty wrath which hung over him, and also concerning

that awful hell that awaited such murderers as he and his brothers were. He further said that unless he and his armies withdrew, that they would wage a war against them until they were destroyed, and if it were necessary he would arm his women and children, and he would march against them and follow them even until he came to their own land, and it should be blood for blood, and life for life; he would not cease to fight until they were destroyed from off the face of the earth.

This epistle made Ammoron very angry, and he wrote a reply, in which he charged the Nephites with the murder of his brother Amalickiah, and said he was determined to avenge his blood upon them. He also set forth a most absurd claim, just such a claim as we might expect an apostate to make, to the effect that the fathers of the Nephites had wronged their brethren, and had robbed them of their rights to the government when it rightly belonged to them. In stating this he referred to Nephi, Sam, Jacob and Joseph, the younger sons of Lehi, who had withdrawn from Laman and Lemuel, the older sons. He further proposed to Moroni that if they would lay down their arms and subject themselves to be governed by those to whom the government, as he considered, rightly belonged, then he would cause his people to lay aside their arms and the war should cease. He nevertheless wished to exchange prisoners on the terms proposed by Moroni; but added that they would wage a war that was eternal, either until the Nephites were subjected or completely destroyed.

When Moroni received this letter he was determined that he would not exchange prisoners on any terms. He knew that Ammoron had a perfect knowledge of his fraud, and also that it was not a just cause that had prompted him to wage war against the Nephites, and he determined that he would not give him any more power than he had by exchanging his prisoners unless he withdrew his purpose to wage war.

Moroni, having resolved that he would not exchange prisoners with Ammoron, took steps to accomplish the liberation of his people who were prisoners in the hands of the Lamanites. Of course, if he did this he must resort to stratagem, for they were guarded very closely by the Lamanites in a fortified place. He caused search to be made among his troops to see if a Lamanite could be found among them. There appeared to be one of the servants of the king of the Lamanites who was murdered by Amalickiah. You recollect we told you that his servants fled into the wilderness and reached the land of Zarahemla. This man was one of them; his name was Laman. Moroni gave him instructions what to do, and selected a small number of men to go with him. They were to take some sweet, strong wine with them, and go to the city of Gid, where the Nephites were guarded, and pretend that they had escaped from the Nephites, and had brought some wine with them. Laman and his men did so, and the guards of the city received them with joy, and were very glad to drink their wine. Laman and his companions tried to persuade them not to drink the wine then, but to keep it until they should go against the Nephites in battle. But the more they tried to keep them from drinking the more eager they were to drink. The result was they all got drunk and fell asleep. This point gained, Laman returned to Moroni and told him of the success of his plan. Moroni had everything prepared, and immediately sent his men with weapons to throw over the walls of the city of Gid to the Nephite prisoners who were in the city. By this means he armed all the Nephite men and women, and all the children who were able to use weapons.

Moroni could easily have killed the Lamanite guards while they were drunk; but, like all truly brave men, he was a humane man, and was averse to shedding blood unless there was an actual necessity for it. He therefore contented himself by surrounding the Lamanite army, and awaited the dawn of day, when they should awake and learn their condition. The Lamanites were terribly surprised in the morning to find their prisoners armed and themselves surrounded by the soldiers of Moroni. They saw that it

was of no use to attempt to fight, for they could be readily overpowered; therefore they came and delivered up their weapons of war to Moroni and his men. Moroni took possession of the city, liberated the Nephite prisoners and they joined his army. He immediately set his Lamanite prisoners to work strengthening the fortifications of the city of Gid and also other places; and notwithstanding many intrigues and attempts to obtain their freedom, he kept his prisoners secure.

This victory was a great encouragement to the Nephites and acted as a severe check upon their enemies. After this the Nephites would soon have driven out all the Lamanite armies from their country had they been united; but while Moroni and his officers and men were fighting the Lamanites, a rebellion had broken out at Zarahemla. The rebels had succeeded in driving out the Chief Governor of the land, and had attempted to establish a monarchy in the place of the republic. Upon learning the facts Moroni turned over the command where he was to his chief generals Lehi and Teancum, and took a small number of men and marched to the help of the Chief Governor, or, as we would call him, President of the Republic. In his march he collected all the men he could; thousands flocked to his standard, which, when united with the forces of the Chief Governor, made a very formidable force. Moroni was a host of himself, a man of great courage, ripe experience as a general, and a thorough soldier. There was no man among the rebels who could stand before him. In a pitched battle the king who had been chosen by the rebels was killed and his people taken prisoners. The Chief Governor was soon restored to his chair of state. The traitors received trial and were executed.

This work accomplished, Moroni and the Chief Governor marched with their troops against the Lamanites. They were very successful; they took large numbers of prisoners and released the Nephites who had been taken captive. They pursued the Lamanites from city to city until they were met by Lehi and Teancum. The Lamanites were now all in one body and the Nephites surrounded them. Tired out with their marching, both armies laid down to rest with the full expectation of a bloody contest on the morrow. It was to be the decisive battle of the campaign. Should the Nephites gain the victory there would be an end of the invasion; but on the other hand, should the Lamanites be successful the war would be protracted indefinitely. The Nephites, however, were encouraged by their recent successes; their best generals were with them, and there was every prospect that victory would perch upon their standard.

Teancum, however, was the only one in either army who could not rest. His comrades resigned themselves quietly to sleep; but he conceived a design, which he hoped to carry into successful execution, and, probably, put an end to the war without the necessity of a battle. He had killed Amalickiah; he now determined to kill Ammoron; for he looked upon them as the instigators of the great war between the Lamanites and the Nephites, a war which had been the fearful cause of a terrible amount of bloodshed, famine, and misery among his countrymen. In the night he provided himself with a cord and went forth into the camp of the Lamanites. He unrolled his cord as he went from place to place, so that he would not lose himself in the camp and not be able to find his way back. At last he found where king Ammoron lodged. He succeeded in killing him with his javelin, as he had his brother; but Ammoron before he died waked his servant. The camp was aroused and they pursued Teancum and slew him. He had killed the tyrant and would-be oppressor of his country, but at the cost of his own life. While he lived he had fought valiantly; had been an unflinching friend of liberty and the rights of man; in his patriotic efforts to free his country from the presence of the invader had endured much suffering and affliction, and at last had laid down his life to complete her emancipation. He was deeply mourned by Moroni and Lehi and all the Nephites.

The next morning Moroni made an

attack upon the Lamanites, in which he was completely victorious. He slew great numbers of them, and drove the others out of the land. The country was freed from their presence and the war ceased. This was in the thirty-first year of the Republic. Amalickiah had commenced his work of apostacy and treason about eleven years previously. For these eleven years there had been wars and bloodshed, immense loss of life, indescribable suffering, and all the dreadful scenes which attend a condition of war; and all this to gratify the wicked ambition of Amalickiah and his brother! What a load of guilt must have rested upon their souls, and how dreadful must their punishment be for the misery and sorrow which they inflicted upon two nations! We do not know where a more vivid picture can be found of the horrid effects which follow apostacy, than is depicted in the Book of Mormon in connection with the apostacy of Amalickiah.—*Juvenile Instructor.*

THE METHODIST CAMP MEETING.

(*From the Deseret News, June* 19.)

The Methodist Revival Meetings, which commenced a week ago yesterday morning, closed last evening. For eight days the preachers have had every opportunity that could be desired to lay before the people of this city and county the nature of their faith and doctrines; and those who never heard it before should now be in a position to pronounce upon its merits. Such patient fairness as has been exhibited these past eight days by the Latter-day Saints towards the Methodists is unparalleled in the United States. President Young, when he heard that it was their intention to bring a big tent here and hold meetings, advised the Latter-day Saints to go and hear them, and he particularly desired the young people who had never witnessed meetings of this kind, and listened to the preaching of this denomination, to attend the meetings. The tent has been crowded every night, and the people have manifested extraordinary forbearance and patience, even when denounced and accused by speakers of sins, and also crimes, of which they knew they were more guiltless than their accusers. There were a few interruptions when speakers did not clear up doctrinal points, which were exceedingly mortifying to the mass of the community; but prompt measures were taken to check them at future meetings, and with such good effect that great stillness prevailed at the last two evening meetings, though we thought one at least of the speakers last night was very abusive; his conduct was quite unjustifiable even for a Sectarian Priest, and we always expect them to use a much greater license than we ordinary people do. We understand, however, that his conduct was not exceptional, for others had been equally as slanderous and insulting in their remarks as he.

Our leading citizens have been desirous that this religious body should have the opportunity of giving expression to their views in the most free and full manner. As a people we have suffered enough to make us appreciate the value of religious liberty, and to be willing that others should enjoy it. Such liberty as the Methodists have had accorded to them in this city, to make their views public, has never been accorded to the Latter-day Saints. Instead of the members of religious bodies being advised to go and hear them, they have been constantly warned to shun them, and the influence of preachers generally has been exerted to the utmost to close every door and the ears and hearts of the people against them. But the conduct of the Latter day Saints, in this respect, has been as much superior to that of their religious cotemporaries as their religion is more pure and Godlike. We trust the lesson will not be lost upon them, but that they will profit by the ex-

amples of forbearance, liberality, and charity which they have witnessed in Salt Lake City. If this should be one of the results of their visit, then the trip will prove a profitable one to them. We were pleased last evening to hear the speakers say, as we understood they also had said at previous meetings, that they had received kind and gentlemanly treatment since they had been here, that they had had perfect liberty to speak as they pleased, and had been listened to patiently and courteously by the people, and that they did not hold the community responsible for the few interruptions which they had experienced. This was no more than just, for in no country where such meetings are held could so large a crowd be more attentive, make less noise on the edges of the tent, or make less movement in the congregation. We think these few interruptions were inexcusable; but had the same courtesy been extended by the ministers in charge of the meetings to the Latter-day Saints that they receive from the latter, there would not have been a whisper heard. There has never been a day since this country was settled by the people who now live here, that a minister of repute coming to this city, no matter whether Methodist, Presbyterian, Baptist, Universalist or Adventist, could not get a building to preach in, a congregation to listen to him, and a respectful hearing. Such ministers have had all the opportunities necessary to expound their views. But at the meetings in the tent which have just been held, one or two men, with more zeal than discretion, interrupted the speaker on one evening to have him clear up certain points as he went along. It is not probable that this would have been the case had they not known there would be no liberty to speak accorded to any of the Elders of the Church of Jesus Christ of Latter-day Saints. Even had the courtesy of a seat on the platform been extended to President Young, there would not have been the slightest interruption, for a gesture from him would have maintained order. As it was other steps were taken to check every interruption.

The young people of this community have had an opportunity during the past eight days of hearing sectarianism as they never heard it before. They now can judge of and weigh it, compare it with the teachings which they have been accustomed to hear, and attach to it the value to which it is entitled. Such preaching as those who have attended these meetings have heard, can have but one result upon faithful Latter-day Saints, namely, to make them place a higher estimate upon their religion. The young will be in a position, hereafter, to appreciate the bread of life upon which they are fed, in contrast with the chaff and husks which sectarians proffer them. In this respect the visit of these preachers with their big tent has not been a fruitless one. They are probably disappointed in the number of converts, for it was expected, we understand, they would add at least five hundred to their fold; and if they have made a single convert of a Latter-day Saint we have not heard of it. But they did not know at that time what kind of people the Latter-day Saints were, or how well acquainted they were with the Scriptures. A few meetings satisfied them that they had a people to labor among familiar with the word of God, accustomed to investigate and critically weigh every doctrine presented to them, and who could not be terrified into the adoption of views which their judgments rejected. After this was discovered there was a perceptible change of tone in the remarks about conversion. We heard one preacher say that they had not come to make the people Methodists, or to build up a church, but to preach the Word of God (the Bible), and to have the people learn to love and honor it. We were surprised at this remark, for we had been led to believe that the conversion of the people of Salt Lake City to Methodism was the chief object of these meetings.

A buffoon is not the highest type of manhood, but cheerfulness and humor are graces of the best specimens of either manhood or womanhood.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 18, 1871.

DEPARTURE.—The fine steamship *Colorado*, with 146 souls of the Saints on board, steamed out of this port bound for New York, on the afternoon of Wednesday, July 12. Although the company was small, they were exceedingly comfortably situated, having a compartment of the vessel entirely separated from all other passengers devoted to them. Elders Hamilton G. Park, Edmund F. Bird, Thomas Howells and George Barton, from Zion, sailed with this company, having finished their missions in these lands and been honorably released to return to their homes and friends in the midst of the valleys of Utah. We believe that these brethren have labored faithfully and zealously for the cause of truth whilst on their mission, and that they have been a blessing to the Saints amongst whom they have labored. They have our best wishes for their future prosperity and usefulness in the Church and kingdom of God. The weather was propitious when the company sailed, and we pray they may have a pleasant and speedy passage to the port for which they are bound. By telegraph we learn that the *Colorado* arrived at Queenstown in safety, stopped a short time to embark passengers, and proceeded on her westward journey at half past four on Thursday afternoon.

The next company of Saints leave Liverpool July 26, on the steamship *Nevada*, Captain W. C. Green, of the Guion line.

AT NEW YORK.—The steamship *Minnesota*, which carried the Scandinavian company of Saints that left Liverpool Wednesday, June 28, arrived safely at New York on Tuesday, July 11.

RELEASES.—Elders William Douglass, Alma Eldredge, Stephen Taylor and George O. Noble are released to return home with the company that will leave Liverpool on the 9th of August.

POST OFFICE ORDERS.—We request that all Post Office orders sent to this Office shall in future be made payable at Lime Street office. Presidents of Conferences, Book Agents, and all other parties concerned, will please govern themselves accordingly.

NOTICE.—Pres. D. Brinton wishes the Branch Presidents and Book Agents in the London Conference to have their P. O. orders to him made payable at BALLS POND district post-office.

WOMAN AND THE FRANCHISE.—At the present time, when so much is being said and written about woman's rights and kindred topics, the following circular, addressed to the enfranchised women of Utah, is of more than common interest—

TO ALL THE LADIES OF THE FEMALE RELIEF SOCIETIES IN UTAH.

Dearly Beloved Sisters—God, through his servants, has conferred on us the right of franchise for a wise purpose. This privilege has been granted without our solicitation; and in this, as well as in very many other respects, we realize that woman in Utah possesses advantages greatly superior to woman elsewhere.

In the States a few women have for years been battling the usages, prejudices, and policy of our nation, and have not yet succeeded in obtaining for themselves and their sisters what has been freely conferred upon us.

Let us bear in mind that every additional right which enlarges our sphere of usefulness, brings an increase of responsibility. We are now, each and all of us, held accountable to God and our country for the wise and proper exercise of this important political function. It has not, like honorary titles, been bestowed as a compliment—a mere matter of ceremony. By the passage of the bill conferring the right of suffrage on the women of Utah, we are called upon to act; and in order to act intelligently and to the purpose, it is necessary that we understand our position and its requirements.

In no other way can we fully testify our appreciation of the magnanimity of those noble minded men who were instrumental in investing us with this high prerogative. Let us prove ourselves worthy of the trust reposed.

The right of franchise opens to us a new field of duty—one in which, as yet, we have but little experience, and we think that it would be wisdom to adopt such measures as would produce a concert of action, or, at least, such as would prompt every sister to do her duty at the coming election. To this end we would suggest to all the Presidents, officers, and leading members of the Female Relief Societies throughout the Territory, to take immediate action on this subject by appointing committees whose duty shall be to visit in person every legal voter, and, if need be, awaken her to the importance of the occasion; and, furthermore, let those committees faithfully instruct with regard to the necessity of each woman critically examining the ticket she places in the ballot box, so as not to be imposed upon by unprincipled office-seekers. It is a notorious fact that there are those in our midst who are conniving to destroy the peace of society and obliterate our constitutional rights—who condescend to the meanest frauds to turn the ballot in favor of heartless demagogues.

Our sisters should be well informed in these matters, that they may act in wisdom. It is well known that in previous elections names of prominent, good men have been fraudulently inserted on tickets, as a cover, in order to palm off others who are a disgrace and a nuisance in society.

So far as is practicable, let every one be informed respecting the character of each person for whom she votes. Let every sister whose right it is to vote, be notified of the day of election; and in going to the polls, let us be so guarded as to give no occasion for reproach, but carefully observe that dignity and circumspection of deportment which become high-minded, intelligent ladies, and more especially women of God.

Your sisters and fellow-laborers in the great work for the promotion of good,

ELIZA R. SNOW, RACHEL I. GRANT,
MARY I. HORNE, PRISCILLA STAINES,
MARGARET T. SMOOT, MARY A. LEAVER.
SARAH M. KIMBALL,

Salt Lake City, June 21, 1871.

THE WYOMING.—We clip the following from the New York *Times* of Wednesday, July 5—"Over 200 'Mormon' emigrants from Europe were landed from the steamer *Wyoming* on Monday afternoon, and were forwarded, yesterday, westward. A case of small-pox appearing on a child before they landed, the steamer was detained in Quarantine several hours, during which the Health Officer of the Port insisted upon the vaccination of the adults who had not before been subjected to that experience. The emigrants looked healthy and well, and are the first of a batch of some thousands expected to join the 'Mormons' in Utah."

CORRESPONDENCE.

AMERICA.

S. S. *Wyoming*, New York,
July 2, 1871.

President Albert Carrington.

Dear Brother—We write to inform you of our safe arrival at New York, having been blessed with a prosperous voyage, though we encountered a great amount of foggy weather. We had a considerable amount of seasickness on board, but now all seem to be in fine spirits and good condition. We had one case of small-pox and one of scarlet fever, in both cases the patients for the time being were removed to the hospital, but are now so far recovered as to be replaced in their berths. One death has occurred, that of an infant of the Swiss company, who was only three days old when we left Liverpool. The captain and officers generally have been kind. The brethren are all well and join in love.

Your brother in the Gospel,
GEO. LAKE.

S. S. *Wyoming*, New York,
July 2, 1871.

President Albert Carrington.

Dear Brother—I take great pleasure in informing you of the safe passage of the Saints across the ocean, and of the good feeling that prevails.

In the hurry of the last few days before leaving England, I did not take the opportunity to express to you the feelings I had in leaving my field of labor to return home, and of saying a word on the labors of my mission. I would like, before writing more, to tender to you and Pres. H. S. Eldredge, under whose presidency I labored with so much satisfaction, my gratitude for the kind interest and wise counsels you favored me with. Nor would I forget to mention the constant ministrations to my wants by the Saints with whom I labored, and I pray God to hasten the day of their emancipation from Babylon.

In reviewing my labors and reflecting what little I have been able to accomplish for the great Latter-day work, I could wish I had been able to do more. I have borne testimony of the truth to thousands, but few have given any heed to the warning voice; yet it is a great satisfaction to realize that the blessing of the Lord attended me, and that I can see some little fruit of my labors.

Hoping the blessing of the Lord may still continue with you and the Elders that are still in the field, and that the Saints may realize all their bright anticipations, with a kind adieu to all, I remain your brother in the Gospel,

M. B. SHIPP.

AT SEA.

On board the S. S. *Penguin*,
July 11, 1871.

President Albert Carrington.

Dear Brother—Permit me through the columns of the STAR to express in some measure my gratitude to you and brother Eldredge for your fatherly care and wise counsels to me during my mission to the British Isles, and to say a parting word to the Scottish Saints, amongst whom I have labored with so much pleasure for a little over two years past.

Brethren and sisters, for the universal kindness, the love and esteem

you have manifested towards me as a servant of the Lord in your midst and at my departure from your shores for my mountain home, may the God of our fathers bless you in this life an hundred fold, and grant you eternal life in the world to come. But you know full well, as all Saints do, that this great boon of heaven, this most precious gift of God to his faithful children can only be obtained through a continuance in well doing, even to the end; therefore cleave to your faith, be true to God, maintain the right, hold fast the iron rod, "Until we meet a happy band, where faithful Saints each other greet, in Zion's land." May the day be hastened on when all who love the truth will come, and gathering hosts at God's command, will fill with peace that blessed land, and every tongue his praises swell.

Farewell. Your brother in the Gospel,

H. G. PARK.

S. S. *Colorado*, off Queenstown,
July 13, 1871.

President Albert Carrington.

Dear Brother—The weather has been rather disagreeable since we left Liverpool—cold, with fog and some rain. A number of the brethren and sisters are a little sea-sick, but a good, kind and cheerful spirit prevails. The officers and crew, thus far, have been very considerate, and we look forward for a good time. We have organized our little company; will endeavor to cultivate the spirit of our holy religion, attend to our prayers, trust in the Lord and not neglect to watch.

The brethren join in kind regards to yourself and all at 42.

Your brother in the Gospel,

H. G. PARK.

GREAT BRITAIN.

Glasgow, July 6, 1871.

President Albert Carrington.

Dear Brother—I take the liberty to write you a few lines to let you know how I have been getting along since my arrival in Glasgow. I have been kindly entertained by brother Park, he has taken me through the greater portion of the Conference, so that I might understand the position of the Saints and feel of their spirits. I find that they are a kind-hearted people, who are trying to do the very best they can in their humble way.

As brother Park is about to leave, I begin to feel as though I were a stranger in a strange land; but I will put my trust in the Almighty for strength to help in time of need. Brother Park has left everything in excellent condition. The books are all straight and in good order.

With kind regards to yourself and all in the Office, I remain your brother in the Gospel,

JOHN PYPER.

NEW ZEALAND.

Karori, May 11, 1871.

President Albert Carrington.

Dear Brother—We continue our meetings regularly, and have occasional visits from strangers, who generally express themselves satisfied with the doctrines of the Latter-day Saints. But it takes time to investigate the principles, and I hold this a good trait in those who after investigating yield obedience thereto. The Jews of Berea were considered more noble than those of Thessalonica, because they compared the teachings of the Apostles with the Scriptures, and as they found them correct, gave their assent thereto. We, as Latter-day Saints, desire the people to compare our teachings with the written word of God, and to be as noble as the Bereans of old. If they would do this there would be a great ingathering into the Church of Christ. But I suppose it is all right, we have to preach the Gospel and warn the people, leaving the issue to our heavenly Father, who can accomplish his own designs as he thinks fit.

I received a letter a few days ago from brother W. Burnett; the Saints were all well at that time, but they, like us, are not adding to the Church just now. We look forward to having brother Beauchamp with us in the course of a month, when I have no doubt Satan will begin to howl, for he will then, it is more than probable, lose some few of those whom he fondly hopes to claim as his own.

There will be no emigration from

New Zealand this season, work is very slack, and there are none to purchase the little properties the Saints hold. We look forward to brisker times when the million loan reaches us, providing always the extra taxation in order to meet the interest does not absorb more (of the million) than comes to our share. The Saints generally are anxious to gather up to Zion, and we have faith that in the Lord's time we shall be enabled to do so.

I have just received intelligence that a tender for the erection of a bridge in our district, which was thrown in by myself and brother Dryden on behalf of five of the brethren, has been accepted. This will afford remunerative employment to the five brethren interested in the contract and to others of our number, in labor for cartage of material, &c. The work is under the supervision of the district road board, two of which body have been appointed as a sub-committee of inspection. The whole of that august body are particularly opposed to the principles of "Mormonism," and yet to show that they take note of us, the one of their number who has charge of the road work, congratulated the two appointed to take charge of the bridge work, that they would have in the contractors men to whom they could speak, with whom they could reason, and who would not insult and abuse them, nor use in their presence obscene and disgusting language, all of which he had to put up with from the men (not Mormons) under his charge. This is a good testimony from outsiders.

I will now conclude, praying God to bless you with every necessary blessing.

Your brother in the Gospel,

HENRY ALLINGTON.

UTAH NEWS.

The following are from the *Deseret News* to June 27—

While a number of boys, in the Sixth Ward, were amusing themselves running a small truck along the line of the U.S.R.R., one of them, named Edward Weitzel, was thrown from it and had the thigh bone of one of his legs broken in two places.

An immense number of beautiful women gathered at West Point to witness the graduating of the senior class, and, rumor says, to flirt with the youngsters. The New York *Commercial* assigns another reason for so many ladies being there this season. It hints that the presence of Willard Young from Utah had had some influence in drawing them thither.

Presidents Brigham Young and Geo. A. Smith, accompanied by Elders W. Woodruff, Jos. F. Smith, John Smith, Jos. Young, sen., and other Elders, left Salt Lake City on the morning of June 26, on a trip through the northern settlements of Utah Territory and to Soda Springs. They would probably be absent about four weeks.

Great preparations were being made for the celebration of the 4th July. The ladies of Salt Lake, Davis, and Weber Counties, in the capacity of Female Relief Societies, were to join in the ceremonies. An amalgamation was to take place of the various choirs in the city, forming a grand choral company of probably several hundreds. The representatives of the various trades were also exerting themselves in a highly commendable manner to make the day a grand success.

Adjutant General's Office, U.T., Salt Lake City, June 22, 1871.

Special Orders, No. 1:—I. The Committee of Arrangements appointed by the Corporate Authorities of this City having asked for a detachment of the Territorial Militia, with bands of music, to aid in the celebration, on the 4th proximo, of the 95th anniversary of our Nation's Independence, it is hereby ordered as follows—II. The Commandant of Salt Lake Military District will

detail from his district: The martial and brass bands under their respective leaders. One company of artillery with ordnance to fire salutes, &c. One company of cavalry. Three companies of infantry. III. The detail will perform such service during the day as may be assigned to it by the Committee of Arrangements. IV. Good order is strictly enjoined. No fast riding is allowed within the limits of the city.

By order of Lieut.-General DANIEL H. WELLS.

H. B. Clawson, Adjutant-General.

A fire had destroyed the residence of brother George Openshaw, situated at the mouth of City Creek. It appears that his eldest daughter, in attending to the housework, accidentally overturned a lamp, breaking it and spilling the oil over the lath on the walls of a back room, which had just been put on preparatory to plastering. Soon the entire room was enveloped in flames, which immediately spread to the other portions of the house. Sister Openshaw and the children, with the exception of the daughter alluded to, had retired, but were aroused as soon as the fire started, and got out without any of them being injured. A number of persons were on the spot soon after the fire broke out, but all attempts to prevent the spread of the flames were entirely unavailing. On perceiving this all directed their efforts to getting out the furniture, in which they were tolerably successful, most of the best articles being saved. The house was composed partly of adobies and partly of logs. Nothing remains of it now but a portion of the adobie walls.

On June 20, Cornelius O'Connell and Dennis McMahon were crossing the mountains from Bullion City to Beaver, when they were accosted by an Indian with a moustache and beard, who said he was one of Kanosh's band and wanted some biscuit. The men showed him their camp, and on their return found that most of their provisions and all their gunpowder were gone. A few minutes after, a shot was fired from across the creek, wounding O'Connel in the left arm. Another shot wounded McMahon, breaking his left arm and shoulder joint. The latter fired his revolver into the brush whence the firing proceeded, and tried to move O'Connell, who became faint, and said a shot had glanced off the side of his head. McMahon left him to go eight miles for assistance. Dr. Christian and eight men went to hunt for the wounded man, and at last found him. A ball was extracted from McMahon's breast bone. Sissick, the Indian who is charged with the crime, was captured but escaped. He was afterwards recaptured by friendly Indians and delivered over to the civil authorities. Later advices inform us that the Indian prisoner, while ironed and in charge of the sheriff, was severely wounded by two shots from James Puffer, and that afterwards O'Connell, brother of the man killed, got into his cell and shot five bullets into him, killing him. Both were arrested and examined before the magistrate.

The Complimentary Dinner tendered to Senators Nye and Stewart by their Nevada friends and constituents in Ried's upper hall, on the evening of June 23, was a grand success, and passed off in admirable style. At about 8 o'clock the hosts and their distinguished guest, Hon. Wm. M. Stewart (Senator Nye not being present, he having been unexpectedly detained in Chicago), met at the hall, and sat down to a fine repast. Those present were amply satisfied with it, judging by the vigor with which the viands were discussed. The hall was draped with the national flag, and wreaths and bouquets of sage (emblematical of Nevada, the sage brush State,) were plentifully distributed on the walls, while at the head of the hall were tastefully painted in large letters on a banner, the words, "Welcome to Nye and Stewart." Col. D. E. Buell presided with becoming dignity as chairman. At his right sat the guest of the evening, Hon. Wm. M. Stewart; at his left sat Gen. Morrow, Commander of the Post at Camp Douglas. Hon. Thomas Fitch presided at the other table, every seat at the two large tables being filled. Speeches were made during the evening, in response to various toasts, by Senator Stewart, Hon. Thos. Fitch, General Morrow, Elders Geo. Q. Cannon and John T. Caine and other gentle-

men. The speakers gave utterance to genuine, liberal sentiments, expressive of their desires that liberty and freedom should reign everywhere, and be extended equally to all sects and parties. The party broke up between twelve and one o'clock, the general expression at parting being that it had been a most enjoyable occasion. Though hilarity prevailed and much pleasantry was indulged in and many hits made, nothing occurred to mar the good feeling or to check that liberality and kindness of manner which should exist among old friends.

The following are from the *Salt Lake Herald* to June 28—

The Utah Southern Railroad was completed as far south as Mill Creek. The road for one so recently built is very smooth.

The total freight that passed over the Utah Central Railroad, for the week ending June 23, was 3,770,073 lbs., or a little over 1885 tons.

Frank Musser, aged 4 years, son of Elder A. M. Musser, was drowned June 26, by falling into a tub of water in the kitchen of his father's residence.

Mr. Seth Green, the noted pisciculturist, had placed two hundred young shad in the Weber river at Ogden, an act of philanthropy which the citizens of Weber County will appreciate.

Bishop C. Layton, of Kaysville, reported that the crops in that portion of Davis County were excellent, and had not suffered from grasshoppers, crickets, nor any other insects, all of which it was good to learn and to chronicle.

On the evening of Tuesday, June 27, Senator James W. Nye, of Nevada, was the recipient of a serenade tendered him by Gen. Morrow and the officers and band of Camp Douglas. The Senator acknowledged the compliment in an interesting speech of considerable length. He was followed by Gen. Morrow. The latter gentleman spoke of the perfect accord that existed between himself and the people of Salt Lake City, whom he highly eulogized. He estimated that in twenty years Salt Lake City would have a population of fifty thousand people, and the valley would be inhabited by a million of people, and Utah be a great State.

A. Milton Musser, Supt. of the Deseret Telegraph Line, furnishes the following information—"It is not generally known that Utah is the only Territory of the United States that has built and owns a great many miles of telegraph lines. In this matter we are also ahead of some of the States. Our lines are now some 600 miles in extent. The Deseret Telegraph Company have already ordered the wire and other materials for additional lines: viz., from St. George, in Washington County, *via* Pine Valley, Hebron, Panacca and Bullion City to Pioche, in Nevada, 100 miles. Another from Toker *via* Virgin City, Rockville, Short Creek, Winsor Castle, Kanab, to Long Valley, in Kane County, 100 miles. Another from Payson *via* Santaquin and Newton alias Goshen, to Diamond, Silver and Eureka Cities, in Tintic Valley, some 26 miles. Another from Salt Lake City *via* E. T. and Tooele Cities and Grantsville, in Tooele County, 50 miles. Another from Echo to Coalville, in Summit County, 5 miles. And still another from Franklin, Cache County, *via* St. Charles and Bloomington, to Paris, in Rich County, some 35 miles. These new extensions, when completed and added to those already built, will total about 1000 miles of telegraph line belonging to the company. We hope to have these lines all completed within three months from date."

This is the way the *Herald* talks occasionally to its exchanges, "'Politics in Utah,' writes the Denver *News*, and off it goes into a condition of jubilation over the prospective success of the few illiberals here who constitute the head and front of the self-styled 'liberal party.' We think the *News* had better continue rejoicing; there is nothing like extracting sunbeams from cucumbers while the machinery is in operation. But the *News* asks too much; it should be more moderate in its demands than to require impossibilities of its friends here who compose the fragile fabric sometimes called the 'ring.' It says,

'We trust the liberal party in Utah will demonstrate the greatness and justness of their cause by a wise and judicious course, and the adoption of a policy which will retain for it the respect, sympathy and encouragement of the country.' We regret to disappoint the *News*, but the thing can't be done. The 'liberal party in Utah' don't know anything about greatness and justice only what is found in the dictionary; and as they cannot retain their own respect, it is simply outrageous to ask them to retain what they haven't got, 'the respect, sympathy and encouragement of the country.' The *News* must learn to be reasonable in its requirements and expressions. Why, it even goes so far as to praise the judiciary for being 'upright and zealous,' but this is evidently sarcasm."

The following is from the Springfield *Republican*—

Senator Stewart of Nevada makes grave charges against two of the judges in Utah, and is seeking their removal. He says that the adminstration of justice in the courts of these judges has become so corrupt that it is almost impossible to obtain decisions without recourse to bribery. These judicial officers are heavily interested in mines and mining operations, and no case affecting their interests in these connections can be heard or decided upon its own merits. It seems impossible for any federal officer to retain his integrity in Utah. A great many of them are doubtless scalawags when they are sent there, and the rest soon become such.

The New York *Herald* prints the following—"Salt Lake, June 30, 1871. Hon. Geo. A. Black, Secretary and Acting Governor, will tomorrow issue a proclamation forbidding all musters, parades, or gatherings of the Militia of Utah, or of armed persons within the Territory, except by the Governor's orders."

POETRY.

LINES ADDRESSED TO A DEAR COUSIN IN ENGLAND.

This glorious Sabbath morning calmly dawns:—
The Sunlight gives to earth a happy look;
The dewdrops sparkle on the fresh, green leaves
Like beads of glass and tiny rings of pearl;
The rosebush has her loveliest dress put on,
As if in honor of this hallow'd day:
The busy brook that runs before our gate,
Seems breathing tones of thankfulness and peace;
And birds and insects, cheery, bright and gay,
Sing out their praises, loud and wild and sweet:
All nature smiles, and through my being sends
A thrill of joy and gratitude and love;
Of joy and gratitude that I am *here*,
With love for Him who hath ordained it so.
Here, in my quiet, humble, Utah home,
I found new friends and new affections formed;
A heart—nay, hearts that beat in unison,
And kindly gave me place: I share their joys
And o'er their sorrows weep—for *all* have griefs:
We are as happy as the earth affords,
Because we realize much the gifts of God:—
But trials come to us as to all flesh,
To fit us for that home for which we live:
For, though our present home is very good,
And though we much delight to call it blest,
We live each day, or humbly strive to live,
For something higher, nobler, better still.
If thou couldst only see as I have seen,
Believe as I believe, know as I know—
Soon would the ocean, broad, be cross'd by thee,
And thou wouldst soon enjoy the scenes I love,
And deem it blest to be a saint and here.
But I'll confess, believing as thou dost,
There's scarcely anything would prove a charm
To cheer thy young and ardent nature here:
For life so changed from all we find it there,
Could not be sweet without some purpose high,
Some object greater than mere worldly gain.
Here, every morn the herdman's horn he blows,
And every eve the lowing herd brings in;
And at each time may young and robust boys
And cheerful, chattering, rosy girls be seen,
With cups and buckets hurrying to the yards;
And (would you think it,) I am one of them,
And oft a gay one merry as the rest:
The art of making cheese I'm learning too,
And how to cook, and many other things;
Can churn, and make nice butter now with ease.
You see, my mode of life is wholly changed;
And yet, though happy and contented here,
My heart still yearns to thee and other friends,
And dear old England, my native home!
Yet never to return, no, far from that:
I would not change these rural sports and scenes
For all the wealth of sedentary kings,
If that could dim the light I have received.
It is not splendor, wealth or worldly fame,
Or ought that perisheth with earthly dross,
That holds me here, or prompted me to come:—
I came with purpose fixed and thus remain.
To know I have embraced Eternal Truth,
And that its Founder hath my guardian been,
And constantly draws near to bless me still;
Though there are many hardships to endure,
And many crosses in my way of life;
To feel the hope of happiness secure
When I have fully earned that great reward;
To serve my God with all my might and mind
And dwell among the Saints of Latter-days,
Is all I ask and all my heart desires,

LULU.

Cache Valley, June 12, 1871.